

rest: I have done my part, and it now remains for the Judge to award the prize. "There is laid up for me"—as in a safe-deposit vault. "I have kept the faith. There is laid up for me the crown": here are the two precious deposits referred to in chapter 1: "I know whom I have believed, and am persuaded that he is able to keep safe that which I have deposited with him against that day—that good thing which was deposited with thee, keep safe." **"The crown of righteousness"**—the reward of righteousness. Not a withering garland of laurel leaves, but "an incorruptible crown", "a crown of life", "a crown of glory that fadeth not away."

"Which the Lord, the righteous judge, shall give out to me." The umpire in those ancient contests was usually a veteran victor. Our umpire is the Lord Jesus: we "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," the starter and rewarder in this race of life. The precious thought is that from his own personal experience He has a keen sympathy with us in our running: every yard of that track was moistened by His sweat and blood. And he is "the righteous judge", not fallible or prejudiced. If I am worthy of the prize, He will surely "give out to me" the crown which has been "laid up for me", safely kept in store against that day.

"At that day"—after all the contests are over and the victors proclaimed—"when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory"; and then "every man shall receive his own reward," and **"not to me only, but unto all them also that love his appearing."** There is not a single prize for the best man, but a suitable reward for every worthy contestant.

Three notes ring through this ode of the dying saint: the cheerful aspect of death, the happy retrospect of life, and the triumphant prospect of heaven.

Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

The plains of death are past;
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.

Graham, N. C.

A boy smoking a cigarette is a familiar, but sad sight. The habit shows itself in the countenance, in a diseased complexion, and drawn, unnatural features. The mind becomes dull and its faculties abnormal. But worst of all, moral sensibilities are disordered, and the power of moral discrimination is impaired. A significant statement has recently been made by Judge Lindsay, the well-known Juvenile Court Judge, of Colorado. He said: "I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the trouble of these boys than the vile cigarette habit."

Missionary

THE POWER AND PROGRESS OF WOMAN IN MISSION WORK.

By Mrs. Y. L. Watson.

The fine qualities and powers of womanhood have made her indispensable to the churches of the land, and her gentle sympathy and special aptitude for winning her way into the heart and home have proven her fitness for mission work, both at home and in lands where the gentle Saviour is still unknown. Students of the Bible have supposed that the little maid who was led captive into Syria from the land of Israel, was the first missionary. She waited on Naaman's wife, and Naaman, who was honorable and mighty and captain of the host of the king of Syria, was a leper. 2 Kings, Chap. 5th.

She told the good tidings that her Lord of Israel could heal the leper, and when subsequently Naaman's flesh became as a little child's, he said he would never more offer burnt offerings nor sacrifice unto other gods but unto the God of Israel. This little missionary performed the duty that lay nearest her, and saved the soul of a great hero, but the main object of woman's work in the foreign field today is the salvation of her sister woman by reconstructing her home life on a higher basis, by lifting her from a state of personal slavery to man, by freeing her person from barter, by teaching her the beauties of chastity, and by telling her of the gentle Saviour to whom she and her despised daughters can bring the story of their griefs and wrongs.

And thus the hospital, the trained nurse, the appliances of civilization, the cooking class and even the embroidery needle have been powerful agents in God's hands in working out the heathen woman's salvation, and woman has a full share of honor in the glorious result.

Rachel Benn, a medical missionary writes, "The root of China's redemption must be in her home life. The woman physician can penetrate the farthest corner of her sister woman's seclusion. To the woman doctor comes the little slave girl almost murdered, the childless wife, whose husband is about to discard her; the thirteen-year-old daughter-in-law, whose mother-in-law has beaten her eyes out, and the child whose poor, crushed feet, inflamed and suppurated with decaying bones, appeal to her from cruel bandages. To the woman doctor these come and pour out into her sympathetic ear the story of their lives."

It was mainly through the powerful influence of that great woman physician, Dr. Clara Swain, that the marriage age of girls in China was raised to twelve years; and in the same country the anti-foot binding reform made such great progress under the leadership of Mrs. Archibald Little, the wife of a British merchant, that in 1906 the work was turned over to an influential Chinese organization which has taken it up with great earnestness and vigor.

Mrs. Hannah Marshman, the first woman mission-